

and the taint of a goddess press and school, to place in their hand the literature they should read and to study it ourselves by their side, to watch over their companionship and amusements and over every unfolding of their souls with the delicate care of the gardener entrusted with the rearing of a priceless plant.

What though our sacrifice may bring with it some bitterness and crosses, and we may be brought to taste a drop of that chalice which Mary drank in the offering she made of her Divine Son. All the wealth that lies hidden in earth's veins of gold cannot purchase an hour of that inner peace and joy which comes with the sacrifice joyfully made for the love of God.

By giving their children to God parents will find that they have only bound them more closely and eternally to themselves, as in God's mercy they may confidently and joyously hope. Not to wife and husband do their sons and daughters cleave when they leave them, but God, and in Him to them likewise with a spiritual affection that is deeper than mere nature and more lasting than flesh and blood.

Let us then give our children all the opportunities that may aid to foster a divine vocation in their souls. If then they conscientiously follow other callings our labor has not been in vain. They will be only the better prepared to become thereafter a credit to us and to the Church, laymen and women such as we need to fight the battles of God in the world.

DIVINE COMMISSION

GIVEN BY CHRIST TO APOSTLES

The forty days intervening between the glorious feast of the Resurrection and the Ascension are days of joy and gladness because His presence proved the truth of His mission and that "all power was given to Him in heaven and on earth."

Reason, undoubtedly, knows that God is, and that He can neither deceive nor be deceived. It knows, therefore, if He appoints the Church, commissions her, as His organ, to declare His word, that she must declare it infallibly; for then it is He Himself that declares in her declaration, and if she could either deceive or be deceived, He Himself could either deceive or be deceived.

Reason, again, knows that God can not be in contradiction with Himself, and, therefore, since both the natural order and the supernatural are from Him, that He cannot establish principles in the one repugnant to those established in the other.

But no, wonderful to relate! He selects eleven poor peasants or fishermen, men without human learning, without wealth, without influence or natural eloquence, without any human qualification whatever to fit them for the mighty undertaking—to preach the gospel to every creature—to teach all nations—to confound the learned philosophers and rhetoricians of Greece and Rome—to silence the oracles, to destroy the impure orgies of paganism, and to plant on the ruins of idolatry the glorious and unsullied banner of the cross.

This method of converting the world by instruments humanly weak and made adequate was adopted by Christ because while showing forth the finger and power of God it at the same time left man's will entirely free in its choice between good and evil. God will compel no one into heaven. He will award the crown to those only who will have fought the good fight and will have finally triumphed over error and sin with the assistance of His freely proffered graces strengthening the natural weakness of the free will.

converting the world, but they were to lay their crowns at His feet.

The next prominent feature in the commission is that it is unlimited as to space, to persons and to time. It was as wide as the world, as unreserved as mankind and as lasting as time. It reached from one end of the earth to the other, embraced all the children of Adam of every country and clime, and looked forward to all coming generations, even to the end of the world. Nay! It had a retrospection as well as a prospective influence and action. It originated divine institutions destined for the salvation of mankind from the fall of Adam to the final dissolution of the world.

The third feature in the commission is that the Saviour imparted full and ample powers to the apostles for its complete accomplishment. He made them His ministers plenipotentiary to the world. Their credentials were stamped with the broad seal of His own Omnipotence. He sent them forth clothed with the same powers with which He Himself had been invested by His Heavenly Father.

Let us then give our children all the opportunities that may aid to foster a divine vocation in their souls. If then they conscientiously follow other callings our labor has not been in vain. They will be only the better prepared to become thereafter a credit to us and to the Church, laymen and women such as we need to fight the battles of God in the world.

BROWNSON ON INFALLIBILITY

Reason, undoubtedly, knows that God is, and that He can neither deceive nor be deceived. It knows, therefore, if He appoints the Church, commissions her, as His organ, to declare His word, that she must declare it infallibly; for then it is He Himself that declares in her declaration, and if she could either deceive or be deceived, He Himself could either deceive or be deceived.

Reason, again, knows that God can not be in contradiction with Himself, and, therefore, since both the natural order and the supernatural are from Him, that He cannot establish principles in the one repugnant to those established in the other.

But no, wonderful to relate! He selects eleven poor peasants or fishermen, men without human learning, without wealth, without influence or natural eloquence, without any human qualification whatever to fit them for the mighty undertaking—to preach the gospel to every creature—to teach all nations—to confound the learned philosophers and rhetoricians of Greece and Rome—to silence the oracles, to destroy the impure orgies of paganism, and to plant on the ruins of idolatry the glorious and unsullied banner of the cross.

ad hominem;" for he holds them to be inspired Scripture as interpreted by private judgment. But he cannot against us; for the argument would not be "ad hominem," unless cited in the sense of the Church, since it is only in that sense, that, on our own principles, they are in the word of God.—N. Y. Freeman's Journal.

THE PORTIUNCULA

CONDITIONS FOR GAINING THE GRAND PARDON OF ASSISI ON AUGUST 1 AND 2

The time for the gaining of the great indulgence of the Portiuncula—the Grand Pardon of Assisi, as it is also called—will begin at 3 p. m. on Thursday, August 1, and end at sunset on Friday, August 2. Between the hours named a plenary indulgence may be gained by each visit to a privileged church, provided the following conditions are fulfilled: A worthy Communion on either of the above-mentioned days and prayers for the intention of the Holy Father on the occasion of each visit.

Any prayers may be said, but it is usual to say five times the Our Father, the Hail Mary and the Gloria—and these should be said with the lips as well as with the heart. Visits may be made as often as one has time and inclination to return to the Church, and at each visit the indulgence may be gained for a helpless soul in Purgatory. Only once may it be gained for one's self.

Confessions may be made and Communions may be received in any parish church, but the visits must be made to a church having the privilege of this indulgence.—Catholic Sun.

MARY AND IRELAND

FIDELITY OF THE IRISH TO THE FAITH DUE TO DEVOTION TO MARY

The long rays of the sun that was low in the West stretched lovingly and shyly across the quiet meadows and up to the dear old church on the hill; they crept through the stained-glass windows and fell slanting across the Virgin's altar, on which were vases of beautiful flowers and lighted candles, and in front of which the altar boys were giving, in their clear, fresh voices, the responses to the "Hail Mary" of the Rosary.

That thought was that the fidelity of the Irish race to the Faith which Patrick brought them is due above all else to the love and devotion they have always borne to the Mother of God—the Queen of the Irish May. They were always jealous of their titles and of the names they gave to their kings and queens, to their scholars and their warriors. And to mark their love and their reverence for Mary, their shield and help and comfort in all dangers and trials and troubles, they gave her a name that was to be hers alone for ever—the sacred name of Muire—and no Mary of the Irish race, no matter how high her station or how grand her gifts of mental or physical beauty, has ever been allowed to call herself by that honored name, set especially apart for the Mother of Jesus.

IN SUNSHINE AND SHADOW The name of Mary has ever been a talisman among the children of the Gael. There is nothing more inspiring or more glorious in the history of any land than the victory on the field of Benburb, when, outnumbered and to all appearances defeated, the Irish soldiers rallied to the inspired battle-cry given to them by Owen Roe O'Neill—"Sancta Maria!"—faced their foes in a final charge and sent them flying in all directions, completely routed and dismayed.

The name of Mary has ever been a talisman among the children of the Gael. There is nothing more inspiring or more glorious in the history of any land than the victory on the field of Benburb, when, outnumbered and to all appearances defeated, the Irish soldiers rallied to the inspired battle-cry given to them by Owen Roe O'Neill—"Sancta Maria!"—faced their foes in a final charge and sent them flying in all directions, completely routed and dismayed.

A THOUGHT FOR TO-DAY

Such was the thought that came to me that calm May evening in the peaceful old church on the hill; such is the thought that has come to me many a time since then, when I have felt despondent and sad at heart. It is the thought I would like to impart this month to every reader of the Messenger at home or beyond the seas—when the name of Mary ceases to be loved and honored in Irish hearts, when the last Rosary has been said in Irish homes and the last flower has been placed upon the Virgin's altar in Irish churches, then, and only then, may we bow before the forces of infidelity; then, and only then, may we fear for the final perseverance of the Gael.—St. Paul Bulletin.

ANCIENT BENEDICTINE PRIORY

WORK OF RESTORATION AT ST. NICHOLAS ABBEY IN EXETER, ENG.

During the past ten months, at St. Nicholas Priory, Exeter, England, an ancient Benedictine House which is being restored by the Exeter City Council, further improvements have been carried out, under the skilled guidance of the Catholic architect, Mr. Lewis Toner, and the building is shaping out to its old lines. The exterior windows have again got their old iron and leaded work replaced, with the colored arms of historical personages who once resided there. These include the arms of Battle Abbey, showing that once this Priory was under the abbey jurisdiction of Battle; also the Royal arms of England in Tudor times; and the arms of two members of Parliament, who once lived there, viz., John Grenville and William Hurst, who, no doubt, after the dissolution of the Priory in about 1535, resided in this building. There also are the arms of the See of Exeter and those of the city of Exeter.

The ancient monastic kitchen has now grown like to its former shape of many centuries past. The windows have been opened out and re-glazed, and the doorways formed, while the large fireplaces at the sides, with their stone ovens, now show in original shape.

Ascending the narrow winding staircase of stone steps from this kitchen into the Prior's room, one notes that the old stone doorways have now oak doors, hung with long iron hinges, while the roof, with its curved timbers of oak, has now been completed. Walking thence into the little cell of the Prior, through the fourteenth century doorway, it was found to be what it had been when the Prior himself occupied it. Its Gothic windows overlooks the west. Descending by a few steps, an entrance was made to the large hall. Here was noticed an important change, for now all the old oak roof screen and windows have been replaced and this fine hall now looks a very handsome apartment. The oak floor has also been renewed. The guests' dormitory, at the southernmost end of the building, is nestled tight in under the old oak roof, the beams of which descend to the floor level, making it a quaint, interesting little place.

The massive Norman work throughout shows in the walls, which are 3 feet in thickness, the Norman windows having wide splay, and the vaulting supported on massive circular stone piers, with moulded and carved caps and bases of great interest. The work undertaken is one of extreme importance, and while the restoration has already lasted a considerable time, many months must yet elapse ere this interesting research is adequately completed.

The Priory is being restored at the expense of the Exeter City Council, who purchased it. When completely restored it will secure for future generations an example of one of the old Catholic religious houses of Exeter, for, alas! all remains of the Augustinian, Dominican, and Franciscan Houses of this ancient city are gone. Nevertheless, Exeter people are daily reminded of the ancient presence of the Friars in their city, for certain parts of the borough still bear such names as "Friars Walk," "The Friars," "Friars Terrace," etc.—St. Paul Bulletin.

GOD AND COUNTRY

It has always been the constant teaching of the Church that the just laws of a country must be scrupulously observed. It follows that a good Catholic must, then, be a good and desirable citizen. Devotion to God in no way clashes with loyalty to country. Our present Papal Delegate Archbishop Bonzano, very nicely expressed the Catholic position when he said:

"Recent history shows that all our aspirations even our patriotism may be suspected because of your religion. But be not afraid to stand up and say that your religion is its own defence; that in the principles of your Catholic religion lies the very strength and vigor of your loyalty and devotion to your country; that a Catholic's fidelity to his religion is the measure of his citizenship; that the American Constitution is sacred to you, and second only to the Constitution of God as outlined in the Gospels; and that, while you bow respectfully to the authority that guides the destinies of your immortal souls, you thereby all the more submissively bow to the authority that directs your material welfare."

The history of our Republic proves the truth of His Excellency's words.

It is not the man who fears and adores God that will become a menace to our national existence, but the one who banishes God from his life. A cursory glance at the evils that threaten our social well being today and at their authors is enough to prove this to any reasonable man.—Boston Pilot.

STRONG RAY OF LIGHT

DIRECTED TOWARD RELIGION The war has directed a strong ray of light upon religion. One who has spent some time in France has given his impressions of the effect which French piety has upon non-Catholic soldiers.

The average Anglican British soldier does not know definitely what Protestantism is. He will readily tell you what Protestantism is not. He knows that it is not Catholicism, but to demand from him a positive definition is to puzzle him hopelessly. It is very interesting to note the bewilderment of an English soldier when he arrives in a French or Belgian village for the first time. Public shrines and crosses he is not accustomed to see. They appear to him to be quite out of their natural sphere in the streets, but I have never seen a soldier treat them disrespectfully. The British soldier in France is surrounded by "Popery," he sees everywhere emblems and practices which he has been taught to regard as "superstition;" yet he is impressed by them.

WHERE ARE THE SCHISMATICS?

PROBLEM SOLVED BY AN ANGLICAN MINISTER WHO ENTERED THE CHURCH

Frederick A. Garrett, A. M., in the Lamp, tells how he became a convert from Anglicanism to the Catholic Church. "The most interesting feature is the dilemma he found himself in with regard to the schism of the eleventh century, of which he says: "In the eleventh century the Church in the East or the Church in the West became schismatic. That is, one of these churches broke away from Catholic unity. Which was it? As a member of the Catholic-but-not-Roman school of thought, I considered the Church of the West the schismatic party. But this was a position from which I was forced to recede later on. For, if the Pope in cutting himself off from the communion of the orthodox churches of the East became schismatic, then it is evident that all those churches in the West which clung to the Pope and so separated themselves from the East became at the same time schismatic."

"In other words, if the Bishop of Rome in the eleventh century became schismatic the Church of England, being at that time in communion with the Holy See, fell into schism also. And if the Church of England was in schism then, she is in schism now, for the simple reason that she has not yet returned to communion with the East. Indeed, in the eyes of the Eastern Church, the Anglican Church represents a schism from a schism. It is even more schismatic than Rome, they say. The due consideration of these facts compelled me to recede from my former position—that the Church of Rome was the communion which fell into schism in the eleventh century. But this put me in another dilemma, from which escape was equally difficult. For I saw very clearly that if the Roman Church was not guilty of schism, then the Greek Church was. But how could this be unless the Mass in the Belgian village churches is an impressive sight. Impressive, not because of the grandeur of ritual or music, but because of the unmistakable fervor of the people and the largeness of the congregations. Churches which are under shell fire with periodical regularity and which have merely three walls standing are attended by inhabitants and troops in surprisingly vast numbers, two and three Masses being said every Sunday. I think I would not be far wrong in stating that in the district in which we were stationed every inhabitant physically able to do so attended Mass. I remember controversies of far-off days before the war in which Puritanical tongues had spoken in horrid whispers of the "Continental Sunday." I could not help thinking that if this were the dreaded "Continental Sunday," the sooner its spirit found its way to our shores the better.

It cannot be said that a perfect understanding exists between our troops and the Belgian people. For one thing, the known presence in the country immediately behind our own lines of German secret service agents compelled troops to view everyone in a cautious, if not a suspicious, light. Secondly, the people are very poor, and penny debates then from showing the hospitality which in normal times it might be their custom to show. Thirdly, living is dear, and the soldier who has to pay more for a thing than he is accustomed to pay, does not account for it by economic reasons, but is inclined to regard it as an imposition. Many customs are not understood, and never will be, by non-Catholics. But the one hopeful thing is that the religion is respected; the obvious sincerity and simplicity of the people command respect. The experiences of the British soldier will, doubtless, lead him to think a good deal about the Catholic religion, and when he thinks about the Catholic religion he will be drawing nearer to the Catholic Church.—Providence Visitor.

TRIBUTE BY ANGLICAN BISHOP

At a synod of the Anglican Church held in the Anglican Cathedral at Victoria, British Columbia, the Bishop, the Right Rev. Austin Scriven, paid a tribute to the work of the Catholic Church among the Indians of the province. "The majority of the Christian Indians on this Island are ministered to by the Roman Catholic Church," he said. "The work of this Church among the Indians of the Dominion is part of the history of Canada. The story of the heroism of the Jesuit priests who, at daily and hourly risk of their lives, first brought the Gospel to the heathen tribes of North America, enduring, many of them, tortures and even martyrdom for the faith,

CAPITAL TRUST CORPORATION
Authorized Capital, \$2,000,000 LIMITED
BOARD OF DIRECTORS:
President: M. J. O'Brien, Renfrew.
Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa; R. P. Gough, Toronto; A. E. Corrigan, Ottawa.

forms one of the noblest and most thrilling chapters of our national history. To them belongs the honor of being the pioneers of Christianity to the native population of the country, and I never read the accounts which have come down to us of these early days without thanking God for the splendid example of those saintly lives. "At most of the places we have dropped, the Roman Catholics—all honor to them—took up the work which we let fall, and are to this day maintaining it with their accustomed devotion."—Catholic News.

Pope was indeed the vicar of Christ and the one supreme pastor and teacher of the faithful? For it was the insertion of the "Filioque" clause in the Creed which gave Constantine the ostensible pretext for breaking communion with Rome, and it was the Pope who had made the insertion. The fact that the Anglican Church accepted the definition made by the successor of St. Peter would seem to indicate that she recognized in the person of the Pope the divinely appointed guardian of the faith once for all delivered to the saints. And what the Pope had the authority to do then he has the authority to do now. So in either case we were a schism. At least so I reasoned. Such being the case, it was not a question of the validity of Anglican orders; that was a matter of secondary consideration. Even if we had the orders, one thing that we did not have—and most certainly needed—was jurisdiction. Take, for example, the matter of hearing confessions. In the Catholic Church hearing confessions is a matter of faculties, except in extremis. What faculties had we for the exercise of the ministry of absolution as Anglicans? "Valid orders, then, could hardly be considered as sufficient in any case. And yet, as an Anglican, for a long time I believed that I belonged to the true Church because I had valid orders. I lost sight of the fact that a number of heretical sects—of far more ancient origin—had orders the validity of which had been universally accepted. And certainly that much could not be said of ours."

Let us ask of Mary to obtain for us from the Holy Ghost the gift of divine love, for then all the crosses of this life will seem sweet to us. If you do not send the light of good deeds before you in life, you will find yourselves in darkness at death.

Assumption College
Sandwich, Ontario
Boarding School for Young Men and Boys
OFFERING
College or Arts Course
High School Course
Business Course and
Preparatory School Course
For Younger Boys
Write for Catalogue.
REV. F. FORSTER, C.S.B., President.

Loyola College
An English College Under the Direction of the Jesuit Fathers
MONTREAL - CANADA
Beautiful buildings—Splendid Equipment—Spacious playing fields. Classes will be resumed September 7th in the New College.
WRITE FOR CATALOGUE

URSULINE COLLEGE, "THE PINES"
CHATHAM, ONTARIO
RESIDENTIAL and DAY SCHOOL FOR YOUNG LADIES and LITTLE GIRLS
Under the patronage of the Right Reverend M. F. Fallon, D.D. Bishop of London.
Perfectly equipped HIGH SCHOOL under qualified teachers. PREPARATORY, COMMERCIAL, DOMESTIC SCIENCE, and ART Departments.
SCHOOL OF MUSIC affiliated with Toronto Conservatory.
Apply for Catalogue to the REV. MOTHER SUPERIOR.